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WOMAN'S WORK

FOR

WOMAN.

VOLUME VI.

Woman's Foreign Missionary Society of the Presbyterian Church,
1334 Chestnut Street, Philadelphia.

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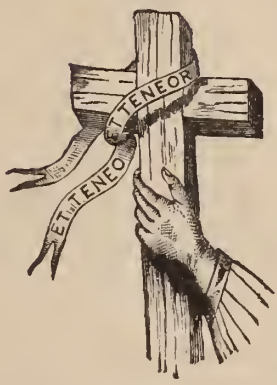
Woman's Work for Woman.



Vol. VI. SEPTEMBER, 1876. No. 7.

Abroad.

LAOS.—Chiengmai.

Rev. D. McGilvary.

To the Contributors to the Laos Bible:

Dear Friends:—Although we have made no public acknowledgment of your very generous contributions to the Laos Bible, it has surely been from other reasons than want of appreciation of your interest in that work.

Our hearts have been cheered from month to month as we have looked over the many names of contributors and the liberal sums given to the "Laos Bible." Though one of the smallest and most distant of the missions of our Board, it is yet encouraging to know that it has such a large share in the affection and interest of the Church. It was after we had left for our field that the plan was formed, and so slow is the mail communication with Chiengmai, that it was nearly finished before we knew that it was in progress.

I have been waiting till we could secure some one to oversee the type-cutting before I wrote. The Rev. C. B. Bradley, who alone was competent for the task, has been prevented by ill-health from the undertaking. But our associate, Rev. J. Wilson, leaves to-day for the United States, for the health of his family, and the whole subject is transferred to him and the secretaries of our Board. It is our hope that he will on his return bring back the type and press and the Gospel of Matthew already published.

In January we received two Laos women, the "first fruits" of the women of Chiengmai for Christ. One of them was the widow of one of the martyrs. I have just returned from a long tour of a month among the North Laos towns, and was cheered by indications of the Spirit's presence accompanying the word preached. We think that at least two or three received the word into honest hearts, the most hopeful of these being a woman.

Allow me to ask, in conclusion, the continued interest in your prayers for our mission and work.

WEST AFRICA.—Gaboon.

MRS. READING.

. . . OUR boys keep us both busy. We have thirty-three to feed and clothe now, and they wear out a great many clothes. They are very good boys; they do not get into half the mischief that white children would. Some who were learning their letters when we came are now reading pretty well. They commit to memory very rapidly, but their reasoning powers are not so good.

One day last week we had a hard thing to do. A man came with two little boys, and we had to refuse to take them, for we have more now than we shall be able to keep through the year. It seems too bad, when people are willing to bring them, that we must send them away for want of means. There are quite a number of day-scholars who come regularly, so the people are beginning to appreciate learning. We know that many of them want their children to learn, so that they can get good wages at the trading-houses; but whatever their motives may be, we hope to teach them something else besides mere book learning.

We very much enjoy *Woman's Work*, and the children's magazine is just splendid. I believe it will do real good. God grant that it may! He has blessed *Woman's Work*, and He will bless *Children's Work* too. I wish that every woman and child in the Presbyterian Church would take and read these magazines.

NORTH AMERICAN INDIANS.—Versailles, N. Y.

MRS. ASHER WRIGHT.

I EXPECT to open my new industrial school-house the second week in July, and would be glad of some picture papers, the simpler the better, but bright and pretty. Any mottoes for the walls, and cards for the pupils of the Sabbath-school, will be very acceptable. At present I am teaching a Sabbath-school in another settlement, where no religious exercises are held on the Sabbath, and but seldom on other days. The school is very interesting. I go to the house about four o'clock, passing through most of the settlement. I am seldom there ten minutes before the people can be seen coming from every direction, gray-haired men and women, young men in their prime, and little children.

The school-house where we meet is small and is always full, every one apparently thoughtful, earnest and attentive. Oh, how I wish you could have seen them last Sabbath! They do not attend any church generally, but are not strictly pagans. They "fear God and serve their graven images." I am teaching them to read the Seneca Testament. A young lady who teaches in the orphan asylum accompanies me to help me in the singing.

Do join me in request for the blessing to descend on this Sabbath-school, and on the prospective school at Newtown, that the people may have a heart to listen to the gospel and turn away from their vain delusions. How it cheers me to know that Christian friends are remembering us! I sometimes so long for Christian sympathy and converse. Pray for me that I may be strong in the Lord and rest in Him alone.

Any package of papers may be directed to me at Perrysburg, N. Y. (Erie Railway).

CHILI.—Valparaiso.

Mrs. D. Trumbull.

Woman's Work for Woman comes to me regularly, and it has given me great pleasure to read from it of this work of evangelization going forward in so many lands, under the ministry of women. All who love our Lord, love to hear of the triumphs of His grace, whether they are in our own favored Christian land or in dark pagan countries.

It has been my lot for the last twenty-five years to live in a papal country where all call themselves Christians, and would take it as an insult to be told they are not such, and yet thieving and lying abound on every side. But there have been marked changes since we first came here. Then forty persons made a large congregation, and church members numbered not more than fifteen, while this morning I sat at the table of our Lord with ninety-one communicants, and there are nearly two hundred on our church roll. A number of these, however, are scattered up and down the coast.

There are now four evangelical churches in this city. One English Episcopal, which has for its pastor a devoted servant of Christ; one German Lutheran, whose congregation occupies the first church building ever erected in this country, bought by them from us a few years ago; the Chilian church, whose pastor, the Rev. A. M. Merwin, is sustained by the Presbyterian Board of Missions; and our own Union church, of which my husband is pastor.

The aim of my husband in coming to Chili was to gather together our own English-speaking people, and to maintain the ordinances of religion among them, while at the same time he distributed God's Word in the Spanish language, and spoke for Jesus in the same tongue as opportunity offered, thus preparing the way for a wide open door, which we now have for the pure word of our dear Lord to the nations of this land.

I taught for years a school where the reading of God's Word and daily prayers formed the opening exercises. Then, when family cares pressed too heavily for me to continue this, I formed

a class in our house, for our servants and any friends they could get to attend, every Sunday afternoon. This was before God had brought to us His faithful servant Mr. Merwin. Two at least of this class of mine, I think three, are now among his church members. One of them is an active Christian woman, full of love to our Saviour, and anxious to bring a knowledge of His love to her country-women. We employed her for two or three years as a Bible-woman in Santiago, under the Rev. Mr. Ibañez's care. She partly supported herself by sewing, but we sent her ten dollars a month, contributed by Christian ladies here, so that she might give a portion of her time to Bible reading and instruction. She left Santiago and now resides here, supporting herself by sewing, but tries I think faithfully to labor for her and our Lord day by day. I had her for a week last month in my employ, and I know the doctrines of God's word were the constant theme of her conversation with me, when I had leisure to be with her, and with the servants at meal times or whenever she was with them

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U. S. OF COLOMBIA.—Bogota.

MRS. WILLIS WEAVER.

. . . WE began our school with eleven scholars, and more have been coming in, until we have now thirty in attendance. I try constantly to impress upon the minds of all, the importance of real, earnest study, and my disapproval of copying the work of others. I begin to see the effect upon them. Books are taken home every evening, and many of the scholars are studying their lessons in the morning instead of playing, as they did at first. I keep a record of their lessons, and their marks are frequently inquired after. I have just begun to mark their deportment according to their own account of it, and was delighted yesterday to see that they gave truthful reports, so far as I could judge. Some reported three corrections by Miss McFarren or myself; and some of the older ones held up one or two fingers to tell me, being too much ashamed to tell by words. Then the tardy ones came early to-day and asked, "if they were not early enough now?" Thus I hope to work up the school to a higher standard.

The children are delighted with their sewing, and will leave play willingly to sew. Nearly all in the school are making pretty aprons. The time required to cut, baste and fit for so many scholars troubles me greatly, and I shall try to have a woman come in daily, for a while, to help prepare sewing. In time, I hope many of the girls can do their own cutting, &c.

Every Friday afternoon I make cakes, pies, biscuits, &c., and in this work the older girls are very anxious to help. There are now four who are good assistants in this department, and are learning rapidly. One lady, whose two daughters come to an English lesson daily, told me that such a school, where girls could be taught in cooking, was very necessary here.

The exercises every morning are like those of a Sabbath-school lesson: a Spanish hymn is sung, accompanied by the organ; then every child who can read has a Bible (Spanish), and we read, each a verse in turn, the lesson assigned. The books are then closed, and Miss McFarren questions them on the lesson, referring also to previous ones. After this she leads in prayer.

Two children (nine and twelve years old) of the ex-president are here, this being the only school they ever attended. Their mother read the prospectus, and exclaimed, "That is just the school I want my children to attend!" She would not put them in any other school here. Think of these two girls, the younger not knowing her b-a ba, and the older able to read only stumblingly!

The house is too small for the school, and I must begin to refuse scholars. I know of more who expect to come, but we cannot take them. Mr. Weaver has been looking at a great many houses to find one suitable for us and a school which is within our means. We hope soon to buy one; and if we can do so before Mr. Wallace comes, we shall move and let him have this house. Now, where will the means come from? From that fortunate "motto"* business. We think we have enough to pay $2000 at once, but do not know certainly. There is a property for sale at a very reasonable price ($4800), which we think of purchasing.

* The sale of fern mottoes, designed and executed by Mrs. Weaver, and described in *Woman's Work* for October, 1875.

INDIA.—Lodiana.

MRS. E. M. WHERRY.

. . . *Woman's Work* comes regularly to me, and I always give it a warm welcome. It is very pleasant to know what is being done in other parts of the world in the way of mission work.

Mrs. Edward Newton and I are the only ladies now at this station who are able to work. Dear Mrs. Rudolph is too ill to attempt anything, but those whom she formerly taught are teachers themselves. The teachers under my superintendence, Janu and Belinda, are faithful, and go regularly to the zenanas and school. One, Jivi, I dismissed at her own request, as she was not able to do the work, and I have taken Sarah in her place as a Bible-woman. She lives at Ropur, one of our out-stations, with her husband.

About a month ago, three of the helpers here, who had been catechists for some years, were ordained as preachers. One was Sarah's husband, Matthias; the others were Ahmed Shah, Janu's husband, and John Dales; these are all at out-stations. Ahmed Shah came in from Morinda to-day, and says there has been a spirit of inquiry there for some time; that he baptized a man and his wife and child last Sunday, and it is hoped that several others will have grace given them to put aside all fear, for Christ's sake. One man wishes to receive baptism, but his wife says that she will drown herself as soon as it is done; that holds him back. It is a very common thing for a woman to drown herself if she gets into trouble with her husband. People in Christian lands cannot realize what great trials these people must pass through when they renounce their faith and embrace that of the Christian. There is nothing like it at home.

When a house can be procured, Janu will go with her husband to Morinda. I shall lose my zenana teacher, but she will continue to do such work wherever she goes.

A few days ago I went with two other ladies to see a Hindu temple. It was on one of their holidays. The little temple stood on the bank of the river Sutlej, which runs within a quarter of a mile of Lodiana. Numbers of men, women and children were

seen along the banks performing their ablutions, though but few were near the temple. We asked a policeman if we might see inside the temple, so he led us to the porch where a *fakir*, the keeper of it, was sitting—receiving the small contributions of rice and *pice* from the worshippers. Several idols were arranged under a bell suspended from the ceiling. The worshipper left his shoes outside the door, went in and rang the bell, then poured water from a small vessel over the idols, repeating his prayer as he did so.

There are many other ways of worship, but this is all we saw. Some people, and especially the old *fakir*, became very angry at us for obstructing the entrance, and of course the flow of rice and *pice* which he was most anxious to get. We retreated, giving a few Hindu tracts to some men and boys who said they could read. It is all so like a play that one wonders how they can believe in it, yet they are "set in their ways." We find it very hard to convince them, and all workers must exercise much faith and patience, and be much in prayer. We sow in tears, often not knowing what we are doing, but pray that we may reap with joy even while we are in the flesh.

INDIA.

THE following is from Miss E. A. Blunt, one of our zenana visitors at Futtehgurh:

. . . I superintend four schools. Three of these are taught by heathen women. You may wonder at this, but native children are very easily prejudiced, and we have to work cautiously. One has a native Christian teacher, but I am sorry to say she has less of her heart in the work than the heathen women.

The first school I shall mention is taught by our *sais'* wife (he drives the carriage for us); she had eighteen children in all, nine boys and nine girls. I found that she could not manage them alone, so I took away eight of the elder ones, and teach them three times a week myself. She gets a salary of four rupees a month, and clothes once a year. The scholars she has now are between

the ages of eight and eleven. This school is taught in our compound, mostly in the open air, and every morning a group of children with their teacher may be seen, reading and spelling aloud. The teacher is a seeker after the truth, and will, I trust, before long declare openly for Christ.

The remaining eight scholars I teach within a stone's throw of our house. I lately built a hut there, right in the midst of a knot of houses. The people who dwell here are of a caste called *káhárs;* they usually earn their living by carrying *doolies*, or *palkies*, on their shoulders, making ropes or drawing water for the higher caste people. The village is situated on low, undulating ground, so I call the place "Káhár's Hollow."

On Tuesday, Thursday and Saturday mornings, I go down to teach. We begin by singing a couple of hymns, then comes their lesson in catechism; and while some write on slates, the others read to me. I have recently got three women who live near to come and learn also. The idol temple stands a few yards from my hut, and not unfrequently the priest will stand before the open door and hear us sing and read. He has asked me for a hymn-book, which, though he cannot read for himself, he says he will get some one else to read aloud.

On Sabbath days I have an hour with all these children, and a happy hour I find it, in spite of their being somewhat fidgety. Some of the girls live in the compound, being our servants' daughters, and while "grinding at the mill" they may be heard singing *bhajans.* These are hymns after their own style of singing, but containing Christian teaching. If any complaint against a child is made to his or her parents, the usual answer is, "Why don't you whip them *well!*" They cannot understand the law of kindness at all.

I love these eighteen souls dearly, partly, I suppose, because they form a portion of my first work for Jesus, and I think they love me in return. The only reward I give by way of encouraging their regular attendance is two *pice* on a "fair day," that is, their *mela* day, when toys are exposed for sale and they can enjoy a treat; also a suit of clothes each about Christmas time. This

does not cost more than a dollar and a half for two children. Their parents are very poor, and can ill afford to clothe their children. Three of the eighteen are Mohammedans; the remainder are Hindoos of different sections of caste.

The first Sabbath in every month I read some verses in the Bible to a group of beggars who come together to receive charity, frequently to the number of seventy. A few of them join in singing with me.

One more visit I shall speak of, and that a weekly one to the home of two native Christians. They live in a place called Hathi Kháná, and being infirm and unable to get Christian reading elsewhere, I visit them. A chapter in the Bible is read, with explanations, two hymns sung, and we conclude with a prayer.

I thank you very kindly for obtaining pictures for me, as they are very useful in explaining Bible stories to children. The women of this country, too, are but little more than children in their understandings.

. . . When passing through the city to make my visits, my carriage has to go through dense crowds of men, women and children, all in eager haste, buying and selling, laughing and quarrelling. It is a sad sight to look out upon them, knowing that they are idol-worshippers, going on and on with a lie in their right hand. God's servants meanwhile seem but a handful compared with the heathen, but our Saviour's words come to cheer and sustain when sorrow at such a sight crushes the spirit. "Fear not, *little* flock, for it is your Father's good pleasure to give you the kingdom." Dear Christian sisters, join your prayers to mine and ask for the coming of Christ's kingdom. Help my feeble hands by imploring the Holy Spirit to water the seed sown, and then we shall rejoice together in our Father's home over the fruit brought forth.

CHINA.—Tungchow.

MRS. CAPP.

. . . YESTERDAY was the communion season in our Tungchow church, and it was a time of blessing. Eleven were baptized in the morning and sat down with us at the Lord's table in the after-

noon. Five of these were pupils from the boys' boarding-school. There were four young women, and the other two were girls in my school; one, the new girl, Kaou Sheo Mei, on whose account I anticipated no little trouble. Twice within the three months she has been here, I have had to punish her for serious faults. I have been praying for her and trying to be faithful to her; but aside from the fact that she has been getting her lessons well lately, I saw no special indications of a change in her, and was not a little surprised when she came to express her wish to unite with the church, and more so when I had a long talk with her afterwards. It did seem as if the Spirit were leading her, and she was so urgent in her desire to be allowed to confess Christ, that I could not refuse to bring her request before the session.

The other girl was Le Ma-le, for whom Mrs. Crosette asked your prayers a year ago; the dear, naughty girl, who gave me so much trouble before I went home, and afterwards so many heart-aches to Miss Dickey and Mrs. Crosette! Her faults were very prominent, but there was such frankness withal, and so many admirable traits of character, that one could not but love her, even while exercising the necessary discipline. She is only about fifteen, and Kaou Sheo Mei about fourteen. Neither of them will find it easy to live Christian lives, but I hope the good work has begun, and that they will be kept safe and made a blessing wherever they are. These eleven are all persons of a good deal of character, and if they continue faithful, will be a power for good here.

. . . I know that I have been prayed for a great many times by the dear ladies of Philadelphia, who assemble in that upper room, and I am grateful for it. Sometimes, I suppose in answer to my prayer, "Search me, O God, and know my heart," &c. I have such a view of it that I am terrified, and when I remember that so many prayers have ascended for me, especially during the last two or three years, I feel oppressed. And yet, what should I be without them? Surely nothing but the most loving, watchful, constant, *almighty* care could carry any one through the Christian course to that blessed end where he is to be presented, without spot or wrinkle or any such thing.

JAPAN.—Kobe.

Miss F. E. Harshberger.

I WROTE you a few days before leaving Ningpo of our intended departure, with the expectation of spending the summer in Japan.

Leaving Ningpo so early in the season was our first trial. Although Miss Sellers was not able to do anything, yet she felt that it was taking me away from the work. When we left, it was with the expectation that we should both return by early autumn, strong and well, ready to go on with the work, and continue in it. Through all the long, weary waiting, as well as when in great suffering, Miss Sellers has been exceedingly cheerful and patient, her only desire being that she should not fail to receive the lesson the dear Lord meant to teach, but should be doubly fitted to do His work. Oh, if I could but tell you of our Lord's love and care over us both! What a dark valley He is leading us through! yet never has He taken His presence from us. Never before did either of us realize what a blessing and comfort it is to be able to "cast our burdens on the Lord." He does *sustain* us.

We found kind friends in Kobe, and have been most of the time at the seminary, of which Misses Talcott and Dudley have charge. Miss Burrows has lately joined them in the work. They vacated the most delightful room in their house for Miss Sellers, and we thought one need not even try to regain strength here, it must come as a matter of course. I know you thank God with me that she has been spared to us. Three times we thought the Saviour was about to call her home. Three times He heard and answered our prayers in not taking her from us, but as yet it has not been His will to restore her to health. He that knoweth all things cannot err. We *can* trust Him—*we do* trust Him.

We had a letter from Mr. Leyenberger last week, in which he informed us of a deep spiritual interest in our school at Ningpo. You remember in my last I told you that nine of the girls were desirous of making a profession of their faith in Christ. Ten

went before the session for examination. Four were received into the church; they requested the other six to wait two months. But Mr. L. says he never knew such an interesting season in the school. The Holy Spirit is indeed manifest. The girls are very prayerful, going alone and in groups to beseech the Lord to enable them to perform their school duties as becomes His children. Their improved deportment shows that the Lord has respect unto their request. The seed so long sown has sprung up and is bringing forth fruit; and, although we are not there to witness some of the ingathering, we know there are those among the native Christians, as well as Messrs. Leyenberger and Butler, who rejoice in this manifestation of the Spirit, and pray that its influence may extend to the Church.

The sowers are not always the reapers, but in Kobe, I think it is practically so. Last Sabbath I went to communion service at the native chapel. think the church was founded two years since, then numbering eleven members. Last Sabbath they received into membership by profession of faith nineteen, by letter one, and besides the nineteen there were five infants baptized. It was the most delightful scene I have ever witnessed. There was one old man who was very feeble. It was beautiful to see the care his son, who is one of the original members of the church, had for him, his every action showing that he is in very truth the staff of his declining years. He was his support while receiving the ordinance of baptism, guided his hand to take of the bread, and with his own hand held the cup to his lips. His mother was received by letter, his wife by profession, forming a household in the Lord. That man's cup was more than full. He told one of the ladies, that he could not walk along the street, his feet danced with joy.

At this time the membership of the church numbers sixty-six. Mr. Atkinson, one of this mission, has just returned from an itinerating tour to a neighboring island. He took with him two of the native Christians, who assisted in telling of this wonderful religion. He had at times an audience of six hundred souls. It was the first preaching of the gospel on that island.

Then from another island we have word of a Captain Janes, a

teacher in the Government school there, who is doing a great missionary work. Outside of school hours he has devoted his time to winning souls to Christ, gathering his pupils for Bible instruction on the Sabbath-day, and also teaching and holding prayer-meetings through the week. There are about thirty young men who are Christians. Not being a clergyman, he has not formed a church; they have not received baptism or the Lord's supper, but they at one time went out to a certain mountain to form an organization among themselves. Since then they have suffered persecution, I do not know to what extent, but quite severe, and if I remember rightly, have only become more established in the faith from enduring it.

Have we not enough to make us sing for joy? Such glorious news of the outpouring of God's Spirit in the home land, and also in heathen lands. Every letter and paper we have read this season has told the same story. "The Spirit of the Lord is with us!"

CHINA.—Soochow.

Mrs. G. F. Fitch.

. . . Just after my Bible-woman left me, we took a trip on the Great Lake, the same region of which I wrote some time ago, in my "Glad Tidings" boat letter. I feared that I could not do much, but on two afternoons I talked with the women. On one of these occasions I had a large company present, and some earnest listeners. One morning I received the women on our boat, and was able to talk to several in that way. Among the people there, I think there are many who are half-persuaded to believe. They are very simple-hearted, and just as ignorant and superstitious as the masses, however, so that the leaven will probably work slowly, though I believe it is working.

Our good native assistant has his home on one of the larger islands, and accompanied us on this trip. He was telling us of a talk he had with some of his old friends. Said he, "Well, here I am, all right, you see. I haven't burned incense or paper-money,

or worshipped my ancestors, for a good many years. I don't get sick. My religion has been the means of my stopping opium-smoking, which was doing me great harm. What can you say to that?"

His history is a most interesting one. When his brother found that he believed in the "Jesus religion," he went to him, with a drawn sword, and threatened to kill him if he persisted in his foolishness. He told his brother that he couldn't help that; he would give him all his share of property—everything he owned, except his faith in Jesus. A friend came and interceded for him, so that if his life had been really in danger, it was saved, and now his brother has decided to let him alone.

A native Christian and his family have just moved into the lower part of our house. He is the teacher of one of the missionaries here, has recently become a Christian, and has endured much persecution from his family on account of it. His wife is still a heathen, and very bitter to the foreigners and their religion. I decided to say nothing to her, at present, about the one important thing, but to try first to gain her love and confidence. Yesterday, while I was having prayers with my scholars, she came in. I was talking to them of the verse, "I thank Thee, O Father, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes," and drew from it the lesson of God's tender love to little children. She had her baby of four months old in her arms, and I said, "See how this lady loves and cares for her baby! and God cares even more tenderly for all of us. If we consider ourselves *wise*, and do not care to learn about God, are we not worse than that baby would be, if it grew up to be disrespectful to its mother?" I thought that perhaps this was a chance for me to say something to her through the children.

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

At Home.

THE TRIPOLI BUILDING.

By Dr. F. F. Ellinwood.

At a conference of the several Woman's Missionary Societies with a committee of the Presbyterian Board of Foreign Missions, held on May 26th, the fact was made known that an earnest appeal for funds to purchase a building for the Girls' School in Tripoli, Syria, could not be granted in the present condition of the treasury. The property in question belonged to a faithful native, and had long been identified with the Syrian Mission. Under a lease, it was already occupied as a girls' school and as a chapel. A compulsory sale had become necessary, and the Jesuits were eager to purchase it at a liberal price. The owner would much prefer to sell it to the Protestants for a smaller amount, and had given the missionaries a refusal for a limited time. Should they fail to secure it, no other suitable accommodations seemed attainable. Meanwhile the mission had recommended the purchase at the proposed amount, $7500, gold, and a most earnest appeal to the Board was awaiting an answer. But the financial committee of the Board, in comparing its work and its probable receipts, had decided that the purchase could not be made. When this state of things came to be understood by the ladies in the conference, a deep interest was at once awakened. They all felt that such an opportunity should not be lost—that the women of the church would not consent to see the Girls' School at Tripoli turned into the street and Jesuitism established in its place. Rather than fail of the purchase, they promised to raise the requisite amount in addition to all other contributions which the Board had counted on from the woman's societies. The officers of the Brooklyn Society, which had already raised $1500, for a lease of the above-named building, pledged $1000. Others quickly followed, and the whole amount was made up. The subscriptions were as follows:

Brooklyn	Society,	$1000.
New York	"	1000.
Philadadelpia	"	3000.
Chicago	"	2000.

The Woman's Missionary Society of the Synod of Albany promised something, but no definite amount; Philadelphia assumed the balance. The equivalent amount in currency will be about $8500. Upon the authority of the conference, one of the secretaries of the Board was directed to telegraph to Tripoli, authorizing the purchase at once, lest the opportunity should be lost. The following dispatch was therefore sent: " *Funds provided—purchase property.*"

The writer of this sketch having visited the Girls' School in Tripoli, is prepared to recommend the property in question as being well adapted for the purpose. It is central in its location and very substantially built. The structure stands on a slope, between two streets. The first story opens on the lower street, and furnishes accommodation for a chapel and a boys' day-school; while the second story, opening on the upper street and having no connection with the lower part of the building, supplies a place for the girls' boarding-school. The property is large, and for the purpose one of the best in Tripoli. Its oriental flat roof commands one of the most beautiful views in Syria or in the world. To the eastward rise the summits of Mount Lebanon, which here stand out much more boldly toward the coast than at Beirût. During a portion of the year the highest peaks are covered with snow, and present fine contrasts with the terraced, olive and mulberry orchards on their slopes, and with the dark green orange groves which nestle in the valleys that open out on the blue Mediterranean. Tripoli proper is embosomed in these groves, while the *meena*, or port, lies on a point of land extending sharply into the sea. One of the most prominent objects which attract the eye, as one enters the harbor, is a very large and well-preserved Crusader's castle, a sort of coronet above the city, built by Raymond of Toulouse. Other castles are seen perched on bold headlands farther up the coast, and several white or gray walled monasteries, Greek and Maronite, gleam on the dark brow of Lebanon. From this same

roof of the girls' school can also be seen the well-known Safeta and Beino and Beit Millat, and other out-stations of the extended Tripoli field. A beacon-light raised upon its walls could literally be seen by nearly all the little scattered flocks on the northern Lebanon, thus emblematizing the more joyful and blessed light which this institution is designed to cast over the benighted and down-trodden womanhood of all that coast. The great object of the Tripoli Girls' School is to train up female teachers for the countless villages and hamlets of Mount Lebanon. What nobler enterprise could be proposed to American women—those who have shared so largely in the blessings which the gospel has conferred—than to render back the same evangel of woman's emancipation and eternal hope to the lands from which it came? The old castles of Raymond and the Crusaders recall the struggle of an enthusiastic though misguided conflict of other days—a conflict whose zeal and devotion are worthy of imitation. But a surer though more silent conquest is now undertaken without blood or strife; and it seeks not for renowned sepulchres and abandoned shrines, but for living temples, meet for the indwelling of the Holy Ghost. In the Girls' School at Tripoli the women of the Presbyterian Church are rearing a grander and, we trust, more enduring castle than that of Raymond of Toulouse.

JAPAN.

This country is the one selected by the Church to claim our special consideration during September. Our Board of Foreign Missions occupies but two stations in Japan, the cities of Tokio (formerly called Yedo) and Yokohama The connection of our beloved missionary at Tokio, Mrs. C. Carrothers, with the Board has been dissolved, owing to her husband's being no longer one of its missionaries. This has been a cause of deep regret and sorrow to us, but we were obliged to submit to the necessity. It was then thought best to concentrate the work of our Society in Japan at Yokohama, and our representatives there are Mrs. Dr. Hepburn and Mrs. John C. Ballagh. Miss Belle Marsh, of Ohio, sails this

fall to join them. We hope our fellow-workers who have been interested in Mrs. Carrothers' school will now direct their energies to the one in Yokohama under Mrs. Hepburn. Funds are needed for a new building, and for other expenses requisite to the firm establishment of such a school as we expect to maintain there. We shall speak more fully of its wants and progress hereafter. The school at Tokio has been united with another, which is fully supported.

MY NATIVE LAND.

By Miss Hattie Noyes.

My native land! my native land,
Once more I tread thy precious soil;
Forgotten in this hour of bliss,
Long years of absence, years of toil.

Dear native land! through all those years,
How oft my thoughts have turned to thee,
And wondered if the future kept
An hour like this in store for me.

Loved native land! I've seen thy flag
Float proudly over foreign seas;
While the soft breeze that kissed its folds
Seemed laden with sweet memories.

But oh, to see it wave once more
Where every foot of soil is thine!
Only thy wandering children know
The rapturous joy that now is mine.

Forgetting not, in this glad hour,
The Giver of each perfect gift,
And tokens of our Father's love,—
Our grateful hearts to Him we lift.

So, looking backward o'er our path,
We thank Him for His loving care;
And ask Him still to guide our steps,
For future years our only prayer.

A NEW HOUSE FOR SAN FRANCISCO.

The attention of Christians in California has hitherto been mainly absorbed in founding churches—an important work and most nobly done. Foreign mission work upon home soil has meanwhile been left to the care of the Board at New York. Those of our churches which have contributed regularly for Foreign Missions have usually sent their gifts thither, feeling much satisfaction in the thought that it was distributed among all nations. A few churches have maintained Sunday-schools for Chinese men. The Chinese women of California, perhaps four thousand in number, living as heathen women live in foreign lands, were almost forgotten, until recently a special work has been inaugurated in their behalf.

Three years ago, a band of eight Christian women organized "The California Branch of the Woman's Foreign Missionary Society." It has slowly increased till several score of women from different churches have joined the ranks to do service for the Master in this cause At first, we sought only to teach the women at their homes, and it seemed a venture to attempt the support of a missionary. The process of education on this subject among Christians has been gradual, while sacrifices were expected for a class who were not welcome among us; but we were made stronger when we knew that our parent Society stood ready to aid us if we failed.

The second year was a triumph. Besides supporting our missionary, we had opened a Home upon a small scale, as a refuge for those women who are kidnapped and sold. Before long we needed another missionary to serve as matron of the Home. The parent Society pledged her support, while we assumed the rent and furnishing of the Home, the support of one missionary and the maintaining of the women in the Home.

The third year opened auspiciously, with a balance in the treasury, a large and interesting industrial class of women from Chinese families, and twelve inmates in the Home. The small quarters were entirely outgrown, and the missionaries consequently suffering many discomforts. The dining-room, ten by twelve feet in size, served as their bed-room, dining, sewing and school-room. The

sleeping-rooms for the women were the same size, with three single beds in each, and no conveniences of cupboard or wardrobe; no ventilation, because of a high embankment against the house, in the rear; no place for drying the clothes for this household of fourteen during the six months' rainy season; no bath-room; the parlor used as a bed-room, the door of which is half covered by a portable china-closet. Our friends cannot wonder that during the long winter we looked first at our crowded Home and then at our treasury; while the anxious looks of our missionaries, who were trying to teach order, cleanliness and Christianity under such circumstances, urged us to do something to relieve their discomfort.

A brick house, too large for private use, came providentially to our notice as for sale. A lot 34½ by 137½ feet in size, situated in the heart of the city and near our Presbyterian Mission, could be bought at a low price. The building is well adapted for a public institution, substantially built, and with necessary repairs will probably cost ten thousand dollars. A mortgage of five thousand dollars must be removed by the first of November. The parent Society promises to raise one half, viz: five thousand dollars of the whole amount, if we contribute the other half. We must at the same time meet the ordinary running expenses of the Home. Just now the opposition to the Chinese here is great. Many Christians seem deluded into the extraordinary belief that their souls are not worth saving.

The ladies in San Francisco who were to decide upon the purchase, weighed the matter in all its aspects, and special prayer was made for divine guidance. With great faith we venture upon this enterprise, having the approval of the Board of Missions. We can make but a small payment at first, only sufficient to secure the contract, and leaving barely enough in our treasury to pay our bills for the month. Help must come quickly. We ask you, women of wealth, to spare a few hundred dollars out of your own or your husbands' abundance; and, also, we ask for gifts of any amounts, however small, from those of less means. This work of missions will be carried on till the millennium comes; and one dollar, even the widow's mite—the handful of meal—is acceptable

to the Lord of the treasury. The Lord surely calls us to service which involves self-denial and effort on our part. Women at the East have been learning rapidly the luxury of giving. Let us join hands across continent and ocean, and build together with our gifts a Home for these women who have never heard of a Saviour. Then may we together praise the Father, that He thought us worthy to carry on the work begun by His Son while upon the earth. "Who touched me?" might the world have said, when God became man and dwelt among us. "Who touched me?" will these outcasts of the earth begin to cry as they awaken to a new being, when consecrated Christians shall have brought to them the blessed influences of gospel truth.

Miss S. Loring will be ready to resume her work of visiting churches and assisting in organizing societies early in the fall. Those wishing her services will please address Mrs. A. L. Massey, 1334 Chestnut Street, Philadelphia, as soon as practicable.

The Treasurers of auxiliaries in Presbyterial organizations are requested to remit to the *Treasurer of the Presbyterial Society to which they belong*, not to Mrs. Fishburn.

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Butler, Pa. (Pres. Society).
Lower Spruce Creek, Pa.
Marsh Creek, Pa.
Montgomery, Ohio.
Parkersburg, W. Va.
Portersville, Pa.

BANDS.

New Carlisle, O., Centennial Band.
Roxbury, Conn., Centennial Band.
Shaler Point, Pa., Hannah Shaw Band.

NEW LIFE MEMBERS.

Bray, Mrs. J. G.
Coale, Mrs. A. F.
Deane, Miss Eunice,
Hicks, Miss Elizabeth,
Hitchcock, Mrs. C.
Mann, Mrs. Edward H.
Potter, Mrs. S. S

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from July 1, 1876.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Emmittsburg Aux., for sch'p, Kolapoor, $31 30; Taneytown Aux., Cent. off., $14; Mrs. W. B. Canfield, $1; Mrs. Dr. Mackeusie, $1, Cent. off., . $47 30

BELLEFONTAINE.—Kenton Aux., $25; Urbana, S. S. Miss. Bd., $50, Tripoli Bdg. 75 00

BLAIRSVILLE.—Beulah Aux., for Miss'y, Kolapoor, $56; Blairsville Aux., for sch'p, Bogota, $25; Greensburg Aux., a member, Cent. off., $1, ... 82 00

CARLISLE.—Harrisburg, First Ch. Aux., for Tripoli building, $32 25; Pine St. Aux., for health trip, Oroomiah, $100, add'l for Nat. Tea., Sidon Sem., $20 ($120), . 152 25

CHESTER. — Downingtown S. S., for sch'p, Dehra, . . 15 00

CINCINNATI. — Cincinnati, 3d Ch., Mrs. R. Brown, for sch. Saharanpur, $56; Glendalo Miss. Bd., sup. sch'p, Dehra, $30; Walnut Hills Aux., $242, ... 328 00

COLUMBUS.—Columbus, 2d Ch. Mrs. W. G. Dunn, for Flora Dunn sch'p, Canton, . . 33 75

ELIZABETH.— Elizabeth, Mrs. David Blake, for Miss'y, Mexico and L. M., $25; Plainfield Aux., for Miss'y, $79 81, Cent. off., $15 50 ($95 31), ... 120 31

ERIE.— Girard, S. S., sup. sch'p, Dehra, . . . 30 00

HOLSTON. — Jonesboro' Aux., Cent. off., for debt, $10; Kingsport Aux., Cent. off., for debt, $5, . . . 15 00

HUDSON.—Monroe Aux., Cent. off., for sch., Lahore, . . 5 00

HUNTINGDON.— Lewistown Aux., for Miss'y, Ningpo, $34 28; Tyrone Aux., $45; Sinking Valley Aux., $25, . 104 28

KITTANNING. — Apollo Aux., for Miss'y, Siam, $50; Clarksburg Aux., for sch'p, Kolapoor, $30; Ebenezer Miss. Bd., for B. R., Allahabad, $14; Homer City Aux., for Tripoli house, $7; Leechburg Aux., for Miss'y, Siam, $25, . . . $126 00

LACKAWANNA.— Wilkesbarre, 1st Ch., Mrs. Loop's Miss. Bd., sup. sch'p, Kolapoor, . 15 00

MARION.— Chesterville Aux., 14 55

MORRIS AND ORANGE.—Rockaway, Little Acorn Bd., sup. sch'p, Futtehgurh, . . 15 00

NEW BRUNSWICK. — Amwell United 1st Ch., Aux., for Nat. Tea., Rio Claro, $22; Ewing Ch., Annie Field Bd., sup. sch'p, Kolapoor, $33 45; Princeton, Gerald Dale Bd., for work under Rev. G. F. Dale, Syria, $131 02; Trenton, 4th Ch., Inf. Dept., S. S., for sch'p, Dehra, $38 85, . 225 32

NEW ALBANY.—New Albany Aux., ... 100 10

NEWARK.—Bloomfield, 1st Ch. Aux., for Miss'y, Canton, and sch'ps, $108 92; Caldwell Aux., for B. R. and sch'p, $55; Newark, High St. Ch., for Miss'y, Canton, $102 10; 3d Ch., for Miss'y, Canton, and day school, $138; Central Ch. Aux., for schools, $60; S. Park Ch. Aux., for Miss'y, Canton, and seven sch'ps, $106 96; ($370 98) less $32, expenses, 538 98

NEWTON.—Blair Hall, Miss. Bd., add'l, for Girls' sch., Ningpo, ... 2 00

OZARK. — Springfield Aux., for Miss'y, Lodiana, . . 25 00

PHILADELPHIA. — 10th Ch., Mrs. J. B. Ross, . . . 50 00

PHILADELPHIA CENTRAL. — Cohocksink Aux., for Miss'y Saharanpur, $85; North Ch., Light Bearers, for Tripoli house, $10, . . 95 00

PITTSBURGH AND ALLEGHENY COM. — Allegheny, 2d Ch. Aux., $25; East Liberty Ch., Buds of Promise, $95; 6th Ch. Aux., for Miss'y, Brazil, $56 32, . . . 176 32

REDSTONE.—Belle Vernon Aux., for Tripoli house,

$25; Connellsville Aux., for Tripoli house, $11, . $36 00

ROCHESTER.—Genesco, Cent. Ch. Aux., for Ayrault sch'p, Beirût, ... 50 00

ST. CLAIRSVILLE. — Concord Ch., Legacy of Miss Rebecca D. Scatterday, for Tripoli house, $250, for Home for Chinese Women, San Francisco, $250, . . 500 00

SHENANGO.—New Castle, 2d Ch., Little Miss. Bd., for work under Mrs. McFarland, Siam, . . . 1 50

STEUBENVILLE.—Two Ridges Aux., for Miss'y, California, ... 22 05

UNION.— Hopewell Aux., of which $4 20 Cent. off., $18 30; Knoxville, 2d Ch., Aux., Cent. off., for debt, $18 60, ... 36 90

WASHINGTON. — Cross Creek Aux., for Miss'y, Tabriz, $50; Forks of Wheeling Aux., for Miss'y, Tungchow, $40, Cent. off., $15 ($55), . 105 00

WOOSTER. — Hopewell Aux., $21; Wooster Aux., for sch'p, Benita, $25, . . 46 00

ZANESVILLE. — Mt. Vernon Aux., of which $16 Cent. off., for debt, from Mrs. Adams, Mrs. Culbertson, Miss Struthers, Mrs. Barnes, Mrs. Keller, Mrs. Bogardus and Mrs. Sperry, . . 33 49

CENTENNIAL OFFERINGS. — Andover, Ill., Auonymous, $10; Charlotte, N. C., Mrs. S. J. Shedd, $1; Little Daisy, who has gone to live in heaven, $4; Dansville, N. Y., Mrs. B. F. Readshaw, $1; Frankfort, Ky., Ziph, $1; Holmesville, O., Mrs. H. Robison, for Tripoli, $1; Jersey City, two sisters, $2; Lawrenceville, N. J., Mrs. R. White, $1; Moon, Pa., Mrs. E. P. Jennings, $1; Philadelphia, F., for Tripoli house, $5; Warsaw, N. Y., three ladies, $3; Williamsport, Md., Miss N. J. Findley, for missionaries' children, $1, . . $31 00

MISCELLANEOUS.—Annandale, N. J., A. Y., for Brazil, $1; Baltimore, Mrs. C. E. Waters, for B. R., Canton, $50, for Tripoli house, $5 ($55); Beaver, Pa., Mrs. Eliza Frazier, for health trip for Miss'y, India, $5; Brookville, Pa., Miss M. J. Stewart, for sch., Abeih, Syria, $5; Chambersburg, Pa., A. S., for Tripoli house, $25; Cranford, N. J., C., $1; Elderton, Pa., M. E. M., $1; Fairfield, Pa., Tract Friends, for Panalla, $3; Frankfort, Ky., Ziph, for Tripoli house, $1 50; Harrisburg, Pa., Pine St. Ch., for An. Reports, $2; Milwaukee, Wis., a Friend, for Sorocaba school, $1; Ottumwa, Iowa, Mrs. S. E. Bingland, for Tripoli house, $3; Philadelphia, Miss K. M. Linnard, for Tripoli house, $10; C. E., for Tripoli house, $10; Ella Crawford, Garrigues Fund, for sup. Ella Crawford, Dehra, $30; Pittsburgh, Pa., Maddie H. Brown, 30 cts.; Scranton, Pa., C. L. L. Dickson, for Miss Cort's sch., Siam $1 50. Through Miss Loring: From Chs. in Carlisle Pres. $77 73; Thank-offering, Mrs. T. K., $100; Chs. in Bellefontaine Presb., $79 79; Chs. in St. Clairsville Pres., $86 48; Chs. in Mahoning Pres. $30 04; Chs. in Butler Pres., $110; New Brighton, Pa., $10; New Florence, Pa., $2 76 ($553 51), 708 81

Total Receipts for July,	$3,961 91
Previously acknowledged,	9,396 44
Total Receipts, from May 1, to August 1, 1876, .	$13,358 35

The Aux. Soc. of Dansville, N. Y., has sent a box to Mrs. Priest, Liberia, value, $35. A box of rewards has been received from Newark, Ohio.

Mrs. J. M. FISHBURN, *Treasurer*,

August 1, 1876. 1334 Chestnut Street, Phila.

W. P. B. M.

Northwestern Department.

INDIA.

Miss Fairweather.

Futtegurh, May 18, 1876.

I have just received from Mrs. Lucas your letter of March 1st, and shall try, as far as possible, to give you the desired information regarding the Christian girls' school at Rakha. First of all, the orphanage and girls' school at Rakha are quite distinct institutions, though the orphans attend it. The building itself is large, and divided into two compartments, one for the advanced pupils, and the other for the primary. The advanced class-room opens into the orphanage, the primary on the village green. The roll shows about fifty pupils, with an average of forty-six, varying, of course, slightly each month on account of work, sickness, or the fashionable complaint of "nothing to wear."

The advanced class is taught by a veritable "Dominie Sampson," though I fear he is not quite sincere or conscientious. He is called Bábu Mulahand. The primary class is under a first-rate teacher called Agnes, sister of one of our best catechists. I believe her father is a catechist as well. With her is the orphanage matron, who dearly loves to teach, though it is not her forte. She is a splendid matron but no teacher, and often her duties at home in the orphanage will not allow of her doing the scanty justice she might otherwise do to her class. For this reason, for the present, I have put Matilda in charge of the lower classes, to give them a lift upward and teach sewing, for though quite a young girl, she excels in that department, besides being a good, practical, painstaking teacher.

. . . The first class is composed of fifteen just as bright girls as

any heart could desire to teach. I often wish some of our home girls could see them, and just for one moment realize what the Bible and education is doing for them. They are all the children of Christians except those from the orphanage, and with their clean dresses and loose jackets, with neat white veils, they are a pretty picture on Monday morning as they come in fresh from the bath and their morning walk. The lessons are entirely in the vernacular. In the first class, they read in Urdu, Roman, Hindi and Persian characters, spell and write dictation in Hindi and Roman very nicely. The Bible and Catechism are made prominent lessons. They also study geography, globes and maps, arithmetic (they generally think it is time to get married when they reach long division), Indian history, &c They are also taught to sew, knit and mend, and do a little fancy work if they show any taste for it, but hitherto plain work has been the rage, and mending especially the prominent part of it.

Our room is comfortably furnished, but it takes considerable to keep it neatly whitewashed, and we must be very particular in this hot climate. The floor of hard-baked mud is covered by a coarse carpet of woven cords, or thin rope, and forms what is called mooris matting. It is woven in one big piece to fit the room and keep the bare feet off the stone-like floor, in the cold and rainy seasons. They sit on the floor; the teachers only use chairs, and often when not watching, one foot will get up and then another, until those who "teach the young ideas how to shoot" appear very much like barnyard fowls on a perch. Of course they sit properly if they don't *forget*, but this position comes natural, and to them shows no lack of decorum.

CHINA.

First Moon, 15th day (Feb. 9, 1876).

The sun has set, but the full-orbed moon has risen, and is doing what it can to replace the solar light. Such is its success that the stars of night are outshone and invisible. But below the heavens, in the valleys, and thickly dotting every hillside, are myriads of

other lesser lights, so like the stars, that we might almost imagine they had left their places in the sky to rest a while upon the solid earth. Balls of fire and bright scintillations fill the air, while the sound of exploding rockets echo from mound to mound throughout this vast land of graves. No human voice is heard, but many human forms are seen going to and fro in every direction. gathering in groups at their family burial places.

They put a lighted candle at the head of each grave, send up their rockets, bow down again and again before each mound, thus worshipping the dead, and then, silently as they came, do they retire from the scene. For a few minutes the whole land is ablaze with the glory of this ancestral worship, and during these few minutes what sums of money (paid for fireworks) are given a burnt-offering to the dead! Amongst the millions of graves, there is here and there a solitary one with no candle burning before it, no rockets exploding above it, and no group of men and boys bowing down to worship. What means this neglect? Were those lying beneath these mounds outcasts? Yes, they were outcasts from the great Confucian sect, because they worshipped the ever-living Father of all, instead of their dead ancestors and sages. And so though outcasts here, they were gathered into the kingdom of God. Above these graves, the eye of faith sees the brightest light of all, a light which never grows dim. It is the Star of Hope, hope of glorious immortality, which, like the Star of Bethlehem, points to Jesus, and is ever telling the "old, old story of Jesus and His love."

In a few places—amongst these millions of families—here and there a family may be found at home, instead of going out with the multitudes, thronging the homes of the dead. It is because the "leaven" of truth is found. But to how few is the star of hope revealed—in how few families is the truth known and believed! Will the time ever come when these throngs of ancestral worshippers will look up, above these mounds beneath which their mouldering ancestors lie, above these evanescent artificial lights, and behold "the glory of God" which the "heavens declare," and worship the Creator instead of the crea-

ture? Yes, as God's Word is true, the truth will prevail; as God is omnipotent, His power will be manifested, and China, hoary with age and benumbed by superstition, will be redeemed. For "many shall come from the east" as well as "from the west" to dwell forever in the kingdom of God. "All the kings of the earth shall praise Thee, O Lord, when *they hear the words of Thy mouth.*" When shall the glad time come when it may be said of the Chinese, "Happy is that people" for their "God is the Lord?" It is for you, my dear young friends, and all the girls and mothers in Christian lands, to say when that time shall appear. Come yourselves, or deny yourselves of a few luxuries to send others to "preach the gospel to every creature." For to you God has committed the work of preaching His gospel to every woman and child in these heathen lands, and not till every woman and child, as well as every man, has heard the "good tidings of great joy which shall be to all people," will the earth be full of the knowledge of the Lord.

This is February, the month for prayer and offerings for China. I wonder if all the families in our churches, and all the members of these families, gather at their places of prayer and carry thither their offerings as faithfully as these ancestral worshippers have this evening gathered at their places of worship. If so, the time is near at hand.

PERSIA.

Miss Poage.

Oroomiah, May 1, 1876.

. The work here now in all the fields is very encouraging. Thursday of week before last, I went with Mr. Oldfather to Ardashai to attend the Presbytery of his helpers. They seemed thoroughly in earnest. The reports they gave of their work during the past winter were very interesting, especially the work among the Mussulmans. While there, we stopped in the house of the helper. Here his wife gave us a warm welcome, as did also their children. The eldest has just graduated from Mr. Oldfather's

school, and his wife was one whom I think Miss Dean regarded as among her best scholars, while a daughter is in school and expects to remain during the coming winter.

The next day we were invited to dine with the bishop of the old church. He is, I learned, a very wicked man; he turned papist for money, and then turned back again, and is very wicked, but I would not have known it from his actions that day. He was very courteous and polite, and everything passed off very pleasantly. He had his little niece brought in, a child four years old, very pretty and bright-looking; he bade her salute us, which she did by bowing low and kissing the back of her hand. After talking a while about her, he turned to me and said he would give her to me for my daughter. I did not know whether he was in earnest or not, as the natives in this country have a custom of giving their houses and lands and children to their guests.

On Friday the services of the Presbytery lasted only a little over half of the day, and at its close we all drew around the table of the Lord. Then thanks were returned to the villagers, and we separated for our distant homes. Last Saturday, Mr. Oldfather took me to Dizzatakia, a large village twelve miles distant, to attend the semi-weekly helpers' meeting. At these meetings they take a certain number of verses; each one reads a verse and gives his interpretation of its meaning. Then as they all have the same text for the coming Sabbath, each gives the skeleton of his sermon. They choose the text for the next time, and after a prayer, separate for their different fields of labor. I always enjoy their meetings, especially now that I can understand a little of what is said; but I felt somewhat tired on reaching home. It was very warm, and twenty-four miles on horseback, and three hours and a half steady sitting in a native house, is enough to make any one tired.

The country around the city is very pretty now; the green fields of wheat are very pleasant to look upon, as would also be the trees, if the people would let them be, but every two or three years, just as they are growing nicely, they trim them off, not leaving a limb This is the only wood they have, and they cannot wait for it any longer.

The Mussulmans are beginning to attend the city church regularly now. Sabbath before last there were fifteen present, and yesterday eight. To-day a Cassia who was in gave a very interesting account of his work in a distant village among the Mussulmans, Armenians, Jews and Nestorians. There was no opposition to him or his work. Surely God is closing the eyes of those who would persecute, so that His laborers may carry on His work, and in time win the whole world for Him. We have expected more than once to have fault found with us, since the Mussulmans in such numbers have been coming to this church, but to our surprise, all is quiet as yet. We know it is the Lord's doing, but it is marvellous in our eyes.

PERSIA.

Miss Bassett.

Teheran, May 16, 1876.

. . . My school closed last Friday for the summer, so that my time is more free than before. I am with my Murza from half-past seven till twelve every morning, and in the afternoons I study, write, sew, or visit with aunt and the children. Next week we go to the mountains, of which I am very glad, as there we shall have a nice yard with trees. The courts are so very hot here that we dare not cross them for fear of a sunstroke. We have an increased number in attendance upon service. What the cause of the sudden interest is I do not know. We have had a number of Mussulmans in attendance, but the authorities sent them word that their coming was known, and they dared not take the consequence, so remained away.

Three Sabbaths ago, just as the dinner bell rang, some forty Jews came to attend service, which we always hold on Sabbath afternoon at the house. There were three hours before the service, and aunt and myself were taxed to entertain them in some way. I played for them on the organ, which was a world of wonder, they getting down to see where the wind came from, and how I made it go. We were both very tired, but glad that they came, and hoped some word had been spoken that would be seed sown in good ground.

The next Sabbath, those who came the time before returned, bringing more, and also last Sabbath we had a great number. I fear they have some mercenary motive in thus coming. But whatever the motive, God can overrule it so that they may receive good.

Last Sabbath five were received into the church, among them one of my school girls. I was extremely glad that the dear child took the step, and pray that our Heavenly Father may keep her from temptation and sin. There were two babies baptized. Uncle dismissed the congregation, and the members tarried and gathered around the table of our Lord. It was a very precious season.

. . . The life here grows monotonous, the same thing day after day. There have been some balloon ascensions for the king's benefit. The first took place in the garden opposite to us, and from our housetop we could see the whole proceeding. As I stood there looking at the great crowd below me, I thought of the judgment day, and that there I should see all these people again. May I be faithful so that the blood of none of them may be found on me! The second ascension was on our Sabbath, and as the balloon started up, it was caught in a tree and so badly torn, that the performance had to be postponed. Aunt and I told the women that it was a punishment to them for breaking the Sabbath. Every evening small balloons with lights in them may be seen floating in the air, and we actually became so enthusiastic, that we made some ourselves, and sent up, to the great amusement of the children.

BRAZIL.

Miss Dascomb.

S. Joao do Rio Claro, Prov. of S. Paulo, May 13, 1876.

Every mail now brings me letters from unknown friends; such warm, earnest letters. Bloomington is outstripping the others in her attentions to the far-away representative. The West is the daughter of the East, and, though lacking the mother's steadiness and system, is more impulsive, and, carefully trained, may perhaps

surpass her conservative parent. Fostering of the new societies, sending out agents to plant fresh ones, continually urging a standard, and a high one, of giving, disseminating missionary intelligence by books, papers and magazines, letters and returned missionaries—these are among her good deeds. . . .

Whoever visits Rio Claro, and sees the congregation, varying from twenty to eighty, might think the result of three years' faithful labor too unfruitful. In Brotas, appearances are still more discouraging, for the large membership is widely scattered within a radius of from twelve to twenty-five miles, so that services are held in their neighborhoods. But the actual statistics are encouraging. In 1868–9, I think, Mr. Lenington came to live at Brotas, travelling often far and near. In 1874, Mr. Da Gama took his place, as he was called home. With a little help from students, and two or three previous tours, these two missionaries have, under God, achieved the following results: at Brotas, a church of one hundred and thirty; at Rio Claro, forty; Rio Novo, fifty; Don Cocregos, thirty-eight; S. Carlos, twenty-four. Total membership, two hundred and eighty. During the year 1875, Mr. Da Gama added ninety-one to his church list.

Besides these five places, there are religious services, sometimes very simple, held every Sabbath in eleven other places. In these Sabbath gatherings from two to sixty may be found, according to the neighborhood. A day-school, where the Bible is read, and our hymns and catechism are taught, exists in six of these places, having from fourteen to eighty in attendance. Can all pastors at home show an equally encouraging record of seven years' labor? With more missionaries how much might be done! "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest,"—and with praying, *give the means!*

"His name shall endure forever; His name shall be continued as long as the sun, and men shall be blessed in Him; all nations shall call Him blessed."

Home Work.

READ! GIVE! PRAY!

During the hot days of last month, we found time to read our old missionary letters, from Minnesota, Iowa, Illinois, Michigan and Indiana. Several societies had reported growth in numbers and labors. Some reported fresh resolutions for future labor, while many report discouragement, lack of sympathy, empty treasuries and fear of entire failure.

Have you been "diligent in business?" Only a few months ago you organized with a good membership, elected able and efficient officers, and so soon have grown lukewarm! Work! work! Did you suppose a missionary society would run itself? When the saw-mill is erected, will the lumber be fit for market without the skill of man? When the stove is placed in your kitchen, do you expect the fire to burn without fuel? Of course you do not. God's plans must all be worked out with human strength and human knowledge. This is the greatest honor He has conferred upon us, *co-workers with Him*, even for sinners, "in all the world."

"What is the first thing you can do?" Read! Some one in your parish has missionary intelligence which you can procure, and inform yourselves of general mission work, and of particular stations. Then you will know how to work for souls, for you will hear their call for help.

"What is the second thing you can do?" Give! You cannot go to tell the story of redemption, but there are men and women all ready to receive marching orders. "How can they teach except they be sent?"

"What third thing can you do?" Pray! Let prayer be the magnetic cord between your soul and our Heavenly Father's throne, reaching on down to India and Africa, Persia and China. You will love those for whom you pray.

Read, that you may know what to work for. *Give*, that you may have means with which to work. *Pray*, that God may bless these means. Your next report will be—*success*. L.

REVELATION, ii. 29.

We long for the whole earth to be filled with the glory of God, yet there are numbers in our churches who live as if they cared for none of these things; they have neither time nor means for foreign missions, there's more home work than they can do, and the Saviour of sinners, who, for their sakes, shed His blood, asks *too much* when He says, "Ye shall be witnesses unto Me, *both* in Jerusalem . . . and unto the uttermost parts of the earth." But what can we do, beloved friends, who do most sincerely desire the hastening of the joyful day when every nation and tribe shall bow at Jesus' feet, and own him Lord of all?

One thing we must do if we fulfill our part in the world's salvation We ourselves must "seek first the kingdom of God and His righteousness." If we would glorify His name by our efforts for His kingdom, our activity must be prompted by the power of His indwelling presence. Life within, the life sustained by a close abiding union with our Lord and Saviour, must be the central spring of life without. If every individual member of our societies, whose cry is, "What can we do for the benighted heathen." would so receive Christ Jesus, and so walk in Him, what blessed results would follow! Then we would not become discouraged because the laborers are few; for, in continual communion with our Heavenly Guest, we would learn from whence our help cometh, and would remember that "weak things" are chosen to confound the mighty, and "things that are not, to bring to nought the things that are." Putting aside our unnecessary wants as of no importance in comparison with the wants of a dying world, we would cheerfully deny ourselves; for the mind that was in Him who laid down His life to save the lost, would be in us. Oh, let not any of us think we can be efficient workers in our Master's

service unless He work through us. Without Him, we "can do nothing," but if He abide in our hearts, we need not fear, for through Him strengthening us, we "can do all things." As we ask Him to bless the means we use for spreading abroad the glad tidings of salvation, let us consider whether we are as fully consecrated to Him as we ought to be; whether His throne is set up in our hearts, and we are given up to His control. Only in this way can we be prepared for the part we may have in the glorious work of the conversion of the world to Jesus, and whosoever refuses this preparation shall let another take his crown. "He that hath an ear, let him hear what the Spirit saith unto the churches."

S. H. P.

Mrs. Van Hook, who is to sail for her Persian home Sept. 2d, writes:—"I feel as though I had fallen into good hands, even the Lord's. When I first decided to be a missionary, I thought I was making a great sacrifice. I had only a faint idea of what the Indianapolis ladies were doing before I went to Chicago, and was humbled at being the object by which they are doing the Master's work, and ashamed at the reluctance I had felt on giving up some things that are pleasant to me. Truly the Lord always gives good measure, pressed down, running over. I don't believe I can ever doubt Him again."

NEW AUXILIARIES.

Charleston, Ill.
Saginaw, Mich, Golden Rule Band.
Somers, Wisconsin.
Whiteland, Ind., Bethany Band.

NEW LIFE MEMBERS.

Mrs. L. M. Angle,
Mrs. I. G. Giffin,
Miss Anna Hall,
Mrs. Nathaniel Heizer,
Mrs. H. D. Jenkins,
Mrs. Kate Johnson,
Mrs. I. F. Romer,
Miss Ella Turner.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, for July, 1876.

Knightstown, Ind., Miss. Bd. Crown Jewels, sup. sch. in Persia,	$20 00
Cedar Rapids, Iowa, Wisner Band, sup. two pupils in Persia,	57 20
Evanston, Ill., W. M. S., 1st Ch., $3 Cent. off., and $16 of the amount from Miss M. E. Brown,	51 69
Chicago, Ill., 5th Ch. S. S., for sch. in Persia, $8; for pupil in Dehra, $10,	18 00
Laporte City, Iowa, W. M. S., for Miss Jewett, $6 50; for Miss Pratt, $6 50,	13 00
Kalamazoo, Mich., Young Ladies' Sem., for Miss Abbie Ketchum's outfit,	38 71
Charleston, Ind., four Ladies,	4 00
Omaha, Neb., W. M. S., 2d Ch.,	5 00
Highland Park, Ill., W. M. S.,	10 00
Freeport, Ill., W. M. S., of 1st and 2d Chs., for Miss Jewett, of Tabreez ($10 Cent. off.),	35 00
Chicago, for sch. at Kanalaw, Persia,	1 50
Northville, Mich., W. M. S., sup. Martha Delreas, Persia,	22 00
Ypsilanti, Mich., Rice Miss. Band, sup. little Winnie, in Mrs. Wilder's sch., at Kolapoor,	26 60
Cedar Rapids, Iowa, W. M. S., 1st Ch. (pledge),	50 00
Freeport, Ill., sup. B. R. in Persia, $19 50; Cent. fund, $5 50,	25 00
Oronoco, Ill., W. M. S., Cent. off.,	3 00
Goshen, Ind., W. M. S., sup. Miss'y in Brazil ($50 of the amount Cent. off.),	125 00
Jeffersonville, Ind., W. M. S.,	12 00
Charleston, Ind., W. M. S.,	6 35
Salem, Ind., W. M. S.,	$8 00
Cedar Rapids, Iowa, W. M. S., 1st Ch., sup. Miss Pratt, India,	58 00
Kasson, Minn., Cent. off. for Tripoli building,	12 50
Norwalk, Ohio, W. M. S.,	15 00
Lake Forest, Ill., W. M. S., $59; Steady Streams, $22 12,	81 12
Bay City, Mich., W. M. S., $34; Cent. off., $5,	39 00
St. Paul, Minn., W. M. S.,	37 06
Russell, Iowa, W. M. S.,	5 00
Bloomfield, Iowa, W. M. S., 1st Ch.,	15 00
Chatfield, Minn., W. M. S.,	45 76
California, Mich., for Miss Ketchum's outfit,	9 00
Saginaw, Mich., W. M. S., Mrs. Coan's salary,	75 00
Belvidere, Ill., 1st Ch., Cent. off.,	5 00
Waukesha, Wis., W. M. S., 1st Ch., sup. assistant in Miss Downing's sch. at Chefoo, $45; for Tripoli building, $15,	60 00
Toledo, Ohio, W. M. S., 1st Ch.,	8 00
Effingham, Ill., Cent. off., Mrs. L. V. G.,	1 00
Milford, Mich., W. M. S., for Mexico,	5 00
Ellington, Ill., W. M. S., sup. sch. at Gulpasher,	27 15
Kossuth, Iowa, W. M. S., 1st Ch., for Tripoli building,	28 50
Grinnell, Iowa, a Thank-offering for the Berthold Mission, Dakota,	3 00
Albany, Ill., W. M. S.,	2 50
Quincy, Ill., Mite Gatherers, sup. Miss Jewett, Persia,	17 00
Bement, Ill., W. M. S.,	20 00
Wyoming, Iowa, Young Peoples' Benev. Soc., Boys' sch. at Sherebad, Persia,	10 00
Total,	$1,121 64

ERRATUM.—In the receipts for June, from Lima, O., the amounts should be $23.50 and $22.50 (Cent. off.); all for sup. of school at Ani Kassem, Syria.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, *August* 1, 1876.